[Ac. 975]

SHAKER COLLECTION

Item 348 a

Memoranda on the life of Richard McNemar

Friend Mae Lean. The printed Copy I send to you with Richard McNemars name printed thereon is not so interesting as an article I copied and sent to you in paper of items September 1903 from a printed page by Richard himself, in answer to a letter of praise sent to him concerning the Kentucky Revival work of 1807 this article was headed

Apologetical

and dated 1837.

I. L.

Union Village Ohio March 9th 1904

Friend J. P. MacLean. As yet, I cannot find the letter that you are wanting, written and sent from New Gelonium when Richard McNemar was there in the Spring of 1839. But in its place I send you an inclosed article of the spiritual work. I think in the year 1840. Generally called "Holy Wisdom's visit" to all the Shaker Societies. At that date (1840) it was said that over 400 people were in Union Village. Perhaps the children were counted in the number. I do not now remember, whether they were or not.

During this visit of Mother Wisdom, Every Every family in Union Village assembled

in meeting house one hour every day until we were all marked, with Mother Wisdom's mark for us on our foreheads. And the same question were asked of each one in the Congregation.

Mary Ann Jennings (born March 24th 1823) was the medium through whom Mother Wisdom spoke to each one. She (the medium) kneeled in the aisle of the meeting house the while that Mother Wisdom asked each individual the questions written in the ancient document I send to you. At the call of a name by Mother Wisdom through her chosen medium, the owner thereof came forth to the aisle and faced the medium kneeling with closed eyes and taking the same attitude to

answer the questions asked and receive Mother Wisdom's mark on his, or her forehead.

The medium remained in kneeling position the whole hours length of each day while Holy wisdom's visit lasted amongst the people at Union Village. Though the medium's eyes were while she kneeled in the aisle yet she knew when any had come, no matter how quiet the step and when the meetings were dismissed she never seemed in the least exhausted. " " " " "

South Union Kentucky

From Union Village Mary Ann Jennings went to South Union Kentucky to be a spiritual medium for the people there through Mother Wisdom's visit They having no spiritual medium in that society then, that could fill

the place.

When Mary Ann Jennings returned home from South Union, She said that She felt like her spiritual gift was spent, or at least for a time. And She was not urged further to toil in that line against her own judgment in regard to the strength of her considered abilities. But after a while when She had recruited and her gospel friends of departed spirits by whom She had been carefully reared, and others seeking notice the same leaving passed from the house hold of faith on the earth, would entreat of her to speak for them She would come forth to the front and relate the message of encouragement, love, and hope and blessing.

Then again, all at once, a new song striking 5
her visionary mind she would start in the
meeting and singing and marching, and marck
ing the floor until the new song was learned.
She was the greatest spiritual medeum
that Union Village had ever had. 962

" " " " "

Margaret Obrion

Friend J. P. MacLean, I must stop right here
for the present. At some future date, I may
find the letter from New Lebanon that
you ask for, And then I will tell you the
story of Margaret Obrien in the spiritual
work at Union Village in the years. 1836-39.

But say of her that she was a gentle, dear 6
kind of a woman in her natural disposition
and beloved at the Weil brick family where
she was admitted

" " "

Elder Freegift Wells

Do not blame Elder Freegift meech re-
garding the course he was censured for tak-
ing in the line of the spiritual work at
Union Village during the year 1838, and
early in 1839. Along which period, in the
heart of the Church in Center house fam-
ily was a deep hidden mystery seeming
to have three operators against the ministry

a part of the Elders and certain individual Church members. This underhand manoeuvring annoyed Elder Freegift exceedingly: A clew to the plot being found Elder Freegift resorted to the marvelous powers of the spiritual medium, Margaret O'Brien to search out the evil but all was a failure.

After Richard McNamar had been in his grave for months, or longer, the dark thing exploded in unguarded moment from the lips of the sole perpetrator of the scheming design in the person of only one man who being convinced of having having betrayed himself owned to his unjust deeds. Then leaving

the Village in which he had lived for many apparently reconciled years in faithful honorable standing and had not been in the least suspected of the present wrong doing. In less than two years after he had departed the Village he took his own life.

Elder Fraziger was strong in support of the spiritual work believing it right.

He was a carpenter by trade and called well skilled in the handling of tools from the coarse common work to the finest in cabinet. He made no extravagant demands pulling on the Trustees pockets, he was not sent away by the people at Union Village But only

called back for an elder in his eastern 9
home. As I understood at the time of his change
he was industrious, accommodating exemplary
ry in his manner of life.

Eldress Nannie Legier I have heard say
over and over. That in all the 31 years in
which she and Eldress Sally (Gharke) lived
in the ministries lot together During
which time had been changes of Ministry
brethren There had never been one in the
number That Eldress Sally and herself
esteemed and respected above Elder Free-
gift for his attentive kindness to them And
as far as she ever knew he was the same to all there

to lay a foundation for the latter day Church in the "Far West", as was then termed, this space by settled region between the Miami rivers.

Elder David Darrow being a farmer, he wanted a farm in the West for the benefit of the Church.

The new purchase from Timothy Sewel was called Elder David's family.

At the date March 14th 1810, when the first Covenant was signed. In addition to the New Lebanon members who signed that Covenant. Were 5 brethren and 11 sisters who had been gathered into Elder David's family by the eastern elders who signed the same Covenant.

The East house. of which A. K. D. speaks in his news paper article previously referred to as being Richards home to where he moved in the year 1802. (and where the Eastern brethren found him March 22nd 1805) And which was counted the finest location for a community family and farm in the Village, the highest table land.

The East House was Elder Mathew Houstonic choice for a young believer gathering family and and where he lived at the first Elder for many years. In lot with John Woodle, the best school teacher Malinda Watts and Phebe Lockwood (Richard Peckhamgaunt,) I know not the date, But the East house gathering order was broken up, and removed to the present North

North family, and Elder Matthew Houston 12
still head leader, I know not who the other
three were in the elders lot with him.

In the early Winter the East house was
the school order and Children's family.

In the year 1836, the East house was broken
up and the Children divided into the differ-
ent families of the Village. Where the chil-
dren had parents in the Young (Believer) order
and wanted their Children under their own
direction, their Children were sent to the
family in which the parents resided.

But parents in the gathering order, who still
consecrated their Children to the care of the

Church. Their children were placed in one of the three Church families. The larger number went to the North house family.

The school order and children's family were always looked after and provided for by the Church From an early date the East house was called a Church family. The brick dwelling house built for a Trustee home was of about the same size and construction as the brick dwelling house at the North Lot family showing its date of the year 1823. when its walls went up. And after the a model of the first Center Brick house built in the year 1819 Both of these houses are

yet standing firm on their original foun-
dation of thick blocks of quarried stone
where the brick walls commenced to be laid
and rise to their marked out heights, by the
hands of brethren who worked in forming
and molding the home made bricks (bats)
in use
862

No pages 15-29

Given names and births of Richard
Mc Nemar and family as I have found them. *

" " " " " "

Richard Mc Nemar senr. born November 20th
1770 Penn.

Jenny Mc Nemar born March 9th 1766 Re-
ware county North Carolina

Benjamin Mc Nemar born February 1794

Samel Mc Nemar born February 22nd 1796.
Madison county Ky.

Vinay Mc Nemar born October 21st 1797
Mason Co. Kentucky Ky.

(* Including a (colored) girl
Celia Anders born July 4th, 1789
died at Union Village Feb 28th
1847

Elisha McNemar born Sept. 29th 1799

Nancy McNemar born October 12th 1800
Mason county Kentucky

Betsey McNemar born February 27, 1803.

Richard McNemar jr. born April 12th 1805.

" " " " "

Recorded death of Richard McNemar
and family as I find them.

" " " " "

Elezar Wright formerly Richard McNemar
departed this life on Sabbath evening about
8 o'clock the 15th of September 1839. The funeral

on Tuesday following & A. M. Much speaking on the occasion to the honor of the deceased—, A worthy being who suffered much for the cause. A great and good man. Aged 68 years 9 months and 4 days. First order Center House Brick*. (Daniel Miller. John Miller's son)

Jenny McNemar died the 16th of March 1843 Thursday A M. 15 minutes before 11 o'clock First order Center house. Brick. The funeral at 2 P M. the 18th aged 77 years and 4 days.

Benjamin Mc Stemar died 22nd July 1818
Wednesday at 2 P. M. aged 24 years 5 months
and 13 days.

Samel Mc Stemar deceased August 16th
1875 aged 79 years 5 months 24 days Center

Henry Mc Stemar deceased August 12th 1878
aged 80 years 9 months and 21 days Center
house family.

Elisha Mc Stemar died the 18th of November
1824 Monday A. M. 20 minutes of 7 aged 24
years and 19 days Hirl Order Center family
Brick

Elder Sister Nancy McNemar (in position in the Ministered, or else the eldest order from a mere girl till a year or so before her death) deceased 1860 11th of September Tuesday morning a little before 8 The funeral on Wednesday at 9 A. M.

First order Center family Aged 60 years lacking one month. A sister clad with a goodly portion of wisdom, mild mild and persuasive qualeties (Daniel Miller)

Betsy McNemar died the 10th of June 1812 aged 9 years 3 months 14 days (in first order of the Church. Childrens family. South Sol family near the cross roads going to Lebanon, as I have heard)

* The frame building (now the office) opposite the meeting house built in 1810 for a large family residence was called the Center house Family from the date of its being first moved into, on the 16th of January 1812 up to the year 1822. When the Brick house (opposite our present Center house bearing date of 1844) was called the Center house family till 1845 when the new building took the title of Center house family.

Thursday August 28th 1853

Brother James. Your friend J B Mac Lean asks "How did Richard McTeman look"

It would be admitted no doubt that in aspect of person, features, manly and winning address, that his equal would not be easily found by the general observer.

I cannot expect to justly describe a man who was counted as handsome as was Richard McTeman Embodied in the wealth of his native endowment, toilsome acquirement, and qualities of mind studiously trained in the successful union conducive to lasting attainment.

Thus making extremely expressive the features and visage of face derived from the storage recesses of a mail receptive and fruitful mind. Contributes to each emitting its cultured force called to the physiognomical front, and displaying the charming, attracting, and fairly adorable manners and presence in the social gatherings of his mutual friends.

But the brethren and sisters most ardently sought, were those, who from the Revival (Kentucky) had followed with him the "New Light" glimmers as they broke one by one into unspeckled day. And who became members of the Turtlecreek Church under his care. And promptly found

destination with him and faithful observance in the "Second Appearing of Christ. These were ever, "The children of his soul" As St Paul would say.

" " " " "

Richard McNemar as a physical worker

" " " " "

I have ever heard Richard McNemar spoken of by those who knew him best in the shades and characteristic qualities of his mortal life, as being a very industrious brother. And whenever at home (from his missionary tours, or business trips) he would generally go to the carpenter shop & work. He was a good chair maker, and

employed himself chiefly in that department.
It is further said of him that he was especially fond of his tools. And made a little bureau with drawers in which to keep his sorted tools in their proper places for ready use. (He stood his little bureau in the lower part of a tool cupboard. securely fastening its back to that of the cupboard. Then shutting the lower cupboard door. The said tool cupboard with its inclosed little bureau. Now stands in the brick house opposite the present Center family dwelling house. As he worked very fast and with a marvelous slight. "Never", it was said by those who ought to know. did Richard balk with two strokes

where one should suffice" " " " "

Eldress Molly Goodrich's journal (South Union Ky.

Tuesday June 15th 1830.

We left Pleasant Hill for home. Eleazar (Richard McNemar) accompanied us 10 miles, and took with us a good breakfast in a grove, and a kind farewell. * * *

" " " " " " "

It would seem that the 10 miles just mentioned above to be retraced on foot by Richard McNemar to his then burdensome and heavy legal task at Pleasant Hill might have been but exhilarating steps in the morning's refreshing

bregel for him. In comparison with other walks, tramps and journeys performed on foot by him, either by himself, or with one or more in company with him. ——, ——, ——,

the Legislature last winter and to assist Eleazar in publishing a remonstrance.

Elder Benjamin went in a Dearborne. * * *

The second Statement

The second account is lengthy. I extract there from in substance (the whole being too tedious to copy) ——— " ——— " ——— " ———

"When the Remonstrance was ready to print Richard found it difficult, to said, to obtain an opportunety on a printing press to do his work. But he was finanly very kindly promised the previlege by a publishing company at Lexington Kentucky as soon as spare time on the press

could permit. In view of Richards waiting to do his printing Elder Benjamin persuaded him to go home with him to South Union until he received word from the said publishing company that their press was ready for his work. And so decedeing Richard went to South Union in Elder Benjamin's Dearborne with him enjoying no doubt meantime of their ride in fullness of measure the mutual and brotherly love ever existing between them. They safely arrived in the evening at South Union & Elder Benjamin's home

But soon was Richards anticipations of having a good visit at South Union with his dear spiritual Kindred there brought to a close by receiving

word from the publishing company at Lexington Kentucky that their printing press was ready for his use.

And lest he might loose his chance on the loaned press by tarrying. He started for Pleasant Hill on the same evening. Taking the stage to Bell's tavern And then on foot for a 10 miles to Pleasant Hill, walking the whole night and on and on till reaching Pleasant Hill, procuring his manuscript. Then on to Lexington in haste, Into the printing office and taking possession of the idle press, eagerly commenced the work of his manuscript. (Here it is to be hoped that he could take the time

at this juncture to swallow a cup of coffee, and eat a piece of pie. his favorite lunch.)

The confusing frayed out leaves, not paged from which I am trying to copy the most interesting lines, seems to indicate that Elder Benjamin arrived from South Union, at Lexington Kentucky and helped Richard about finishing off the little "blue" pamphlets for public distribution.

" " " "

Richard McNemar was a weaver, and had his loom with a web in it, in one corner of the large loom shop - where he cut out and unrolled many a beam of cloth wove by him in his intervals of time

when at home.

Richard was a printer and did his home, and missionary printing (at times)

Richard was clear voiced, musical, and the sweetest of singers. He might well be compared to David, the King, and "sweet singer of Israel."

It was a usual arrangement that at the close of the circular worship (round quick dance, and marching two, side by side) and the assembly scattered to seats surrounding the room. There to extend the time of the meeting. Should any brother or sister feel impressed to deliver some further discourse, or whatever else of the "devere gesti" might move them to offer.

In these silent moments of waiting, From childhood memory I yet seem to see Richard Mc Semar one amongst those who rose at times to contribute their mite into the spiritual treasury of the Lord in the household of faith.

To see Richard rise from his seat, step to the head of the aisle, then speaking at more or less length if not having already spoken during the meeting,

And universally adding thereto, as seeming his choice of the manner in which his spoken address to the people, should terminate in the more pleasing tones of poetical lines. So, then standing up some favorite song and starting the

march up and down the church aisle his hands and his feet timing his voice while bracing the space back and forth the choir had left. And singing his song all alone.

On the occasion specified here, which I am trying now to relate, would say, In Richards first course marching the aisle going west. To me he looked tall. but he was hardly six feet in height. so said. He was more spare than fleshy, but not showing bony in face nor form. His shoulders were square, (his body erect when he spoke in the meeting) his head of large size but not overgrown

and clad in a wealth of heavy straight black hair combed smoothely down from the crown and evenly hanging across the back of his neck, touching his white shirt collar.

Richard now turning with face to the east in his march up the aisle, his visage in rapturous glow. his eyes upward raised as though drawing unction divine and so inspiring his manifestations in the force of his zeal. That it verily seemed the heavens were opened to his survey

——"——"——"——"——"——"——"——

The song that Richard McNemar sung on the occasion to which I refer, I now under notice. Composed by himself.

Song

My robe is new my crown is bright
I'm happy blest and free
I feel as little as a mite
As lively as a bee
I sip the honey from the flower
That grows in Zion's vale
I smell the odor from the bower
That floats upon the gale

Richard Rees marching the aisle and singing his song. his unbuttoned coat hanging long and loose, disclosing his jacket and uniform church meeting suit of home mad texture of blue broadcloth, his hair straight and black cut thick and square on his pall and high

forehead fair and smooth and extending down on each side in an inch or more width to the end of his ears, his beard black and heavy but kept cleanly shaved; his eyes were large deep blue and full, and more long than round. his eyebrows long and wider than usually seen, but not overhanging his eyes. his nose long, slim and somewhat Roman, a full and prominent chin. " " " "

Richard McNamar took longer steps in his general gait than the average office and shop working brother.

Now I must go back a time and say that Richard had tightly closed lips and thin, but his mouth ever wore a pleasing expression

though seldom diffusing noticeable smiles.
And who ever heard him explode a loud laugh.

I have both seen and heard Charles Hamilton
loud and heartily laugh at telling an incident
relative to Richard McNemar and himself
when he was a right young believer (1822) and they
were sent by particular request to preach the
Testimony of Shakers in a distant part of the
country They were traveling on foot one day in
a woods outside of the fence of a large field in
which a lone man was ploughing. Then about
center the field and who upon seeing them
let go of his plow, threw up his hands and
arms and yelling to the top of his voice "Stop.
stop stop!" On the run and the jump coming

towards them. Richard went to the fence awaiting the strangers arrival, In his match-less manners and grace that so strongly mark-ed his welcomed address and presence Dressed arrayed as ever his way in the cleanest and neatest attire whenever preparing to appear in a gath-ered assembly of people. So Richard there stood, and Charles at his side till the stranger approached who looked them over and bowing repeated "Prepare to march" Then wheeling a-round he went as he came. And Richard with-out a sign of a smile, or wasting a word on what had just happened calmly started a-gain and pursuing his onward course

Charles meanwhile was so full of laughter that he tried to keep behind Richard to hide it.

Charles would tell this and laugh over it when he was over 80 years old.

" " " "

It would surely be granted that from the knowledge confirmed by those who had been the longest and closest acquainted with Richard M^c^ Aleenan during his active responsible life. That prayer was ever the true guiding light in which he supremely and faithfully trusted

" " " "

I have heard Vinnie Richards oldest daughter relate, That once in her youth she went to her father in the evening crying and saying to him. "I have had bad luck all this day in every thing that I have tried to do."

Attentively listening to her lament, he turned in her face a strong searching look of concern. Fairly burning conviction, she said into her conscience by feeling that something wrong in herself might have been the main cause of all her mistakes through the day.

He finally inquired of her, after his long steadied look in her countenance.

"Vinny did you kneel this morning when you first arose from your bed"

"O nay" she acknowledged, "I was in a hurry to get to the kitchen and forgot it"

He replied to this! "If I did not kneel in prayer when first getting up in the morning and ask ask God's blessing for the day I should not expect to have it"

It was a known fact and often alluded to, That Richard made it an uncompromising rule, or one from which he was never known to deviate. That whenever he was appointed to go out on a preaching tour missionary journey or legal business. To so arrange his time, that after he was dressed and all his equipments for the journey in readiness to start, That he would have the time to spend half an hour in communion with his God. Not expecting that he could otherwise be successful in his labors.

This last item I have often heard spoken of as showing an example of devotion and

reliance on the Providential protection and 57
blessing of the Heavenly Parentage.

Union Village Ohio September 23. 1903 } 58

Friend J. P. MacLean. I have come across the first letter from New Lebanon, brought by the three messengers John Meacham, Benjamin S Young, Issachar Bates to the western country in 1805. Which now will introduce itself. As follows. " " " " " " " " " " " "

The Church of Christ unto a people in Kentucky and the adjacent States, Sendeth Greeting.

We have heard of a work of God among you, who worketh in divers operations of his power, for which we feel thankful, as we have an ardent desire that God would carry on

own work according to his purposes. We know that God's work as it respects the salvation and redemption of souls, is a strange work, which he hath promised to bring to pass in the latter days.

We also know that the servants of God have been under sackcloth and darkness, since the falling away of the apostolic order, which, from the time of Xt's ministry, continued about 100 years; since that time Antichrist has had power to reign in Christ's stead, and hath set up the abomination that maketh desolate, spoken

of by Daniel the prophet, which Christ according to the scriptures, was to consume with the spirit of his mouth, and destroy with the brightness of his second coming.

But not to tarry on these things, we will come to matters in the present day. The time being nearly finished, according to the scriptures; that Antichrist should reign, and the time fully come for Christ to make his second appearance, God, of his everlasting goodness and mercy to his creatures, in the fulfilment of his promises, raised up to himself witnesses and gave unto them the

same gifts of the Holy Ghost that were given to the apostles in Christs first appearance. The light and power and gifts of the Holy Ghost were so convincing, especially in the first Pillar, attended with the word of prophecy, in so marvelous a manner, that every heart was searched and every vein of them that heard was tried.

The loss of man and the way and work of salvation by Christ in the present witnesses appearing so unspeakably great, that although we had a people greatly wrought upon by the spirit of God, and were looking for the coming of Christ, yet the light manifested in the

witnesses showed us that we were unspeakably short of salvation and had never traveled one step in the regeneration towards the new birth; for it showed that that it was impossible for those who lived in the works of natural generation, copulating in the works of the flesh, to travel in the great work of regeneration and the new birth.

And as these witnesses had received the revelation of Christ, in this last display of the grace of God to a lost world, they taught and opened unto us the way of God, which is a way out of all sin, in the manner following.

First. To believe in the manifestation of of Christ and in the messengers he had sent. Secondly, To confess all our sins; and Thirdly. To take up our cross against the flesh, the world and all evil; which we, by receiving and obeying from the heart, have received the gift of God which has separated us from the course of this world and all sin in our knowledge, for 20 years past and upwards.

We, therefore as servants of Christ and children of the resurrection, testify to all people that Christ hath made his second appearance here upon earth and the poor lost children of men know it not.

We know there are many among the wise and prudent of this generation who are looking for the coming of Christ, in this latter day, who entirely overlook the work of God, as the ancient Jews did, in the day of Christ's first appearing: For Christ has come, and it is hid from their eyes, and we marvel not at it, for Christ said "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." But as the work of God that has wrought mightily in us to purify us from the nature of sin has been progressive from step to step as we were

able to bear, from one degree to another we cannot write particularly in this letter. We hope and trust, you will be so far informed as will be necessary to your salvation. We feel union with the work of God which we have heard is among you, and have a desire to communicate something to you that will be for your good.

The light of God in the gospel has taught us the strait and narrow way that leadeth to life, and not only so, but have given us to see the devices of Satan that, from age past down to this day, when God has given his holy spirit to enlighten and convict the children

of men of sin, Satan would also work, to heal their wounds slightly and lead them into by and forbidden paths, if possible to dishonor and destroy the work of God, even in them that God enlightened and called to be his witnesses.

We have had a great desire that some of you might have visited us before now, as we have been waiting for time to know the mind of God in relation to you, we now out of duty to God and our fellow creatures, have sent three of our brethren viz: John Meacham, Jeachar Bales, Benjamin Youngs, who we trust will be able to declare these things more particularly

and open the way of eternal life unto you, which is a way out of all sin, a way which the vulture's eye never saw; the lion's whelp never trod, and the fierce lion never passed by it.

Receive them, therefore, as messengers of Christ and friends to your salvation.

Written in the Church at New Lebanon, in the town of Canaan, County of Columbia, and state of New York;

Dec. 31, 1804

Signed in behalf of the Church—
David Meacham,
Amos Hammond,
Ebenezer Cooley.

copy

Chap. II,

Did the people generally understand this letter? How were they affected? What were their general concerning those strangers from their appearance? and how did the matter go on?

The letter passed without any comment or cavil. Few understood it, and the singular appearance of the strangers more immediately interested their feelings. Their appearance, dress, conversation, &c. (as B.W. Stone expressed it "injicebant terrorem et dubitationem multis") injected terror and doubt into many, - terror from an apprehension that they might be more than human; and doubt, whether they

were for or against us.

In their external appearance there was nothing really terrible. Their dress was plain and neat, perfectly uniform and quite old fashioned — white fur hats, crown five inches deep, rim five and a half wide, gray coats, blue waistcoats and overalls of a beautiful brown, — their walk and general carriage sprightly, yet majestically grave; and their affability in conversation banished every idea of superstition or sly deceit. Invitations to visit from house to house soon afforded them sufficient exercise, and to treat them kindly

and give heed to the things that were spoken was deemed no crime, in those days of generous freedom, except by Isaac Morris an old Christian who followed them from place to place contradicting and disputing, which contributed no little in bringing matters to the best: for so it was on all those occasions, that truth rose into victory and the people were more readily induced to believe perceiving with how much ease they answered and confuted their antagonist.

In this way their doctrine soon became the general topic throughout the congregation

and various portraits of it circulated through the neighboring societies, all tending to excite a spirit of inquiry. Salem congregation, including Orangedale, was united with Turtle creek in the support of one ministry, and public meetings were held alternately in the two societies; of course, March 31st the preaching was at Salem, where many inquiries were made concerning our visitors, all which were promptly answered by the sermon from Luke XIV. 17, "Come, for all things are now ready. And they began with one consent to make excuse. The first said — I have bought a piece of ground, and I must needs go and see it: I pray thee

have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." In justice to this text there was no alternative but to hold forth the doctrine of single life and one undivided interest. — That self-interest and the conjugal relation were incompatible with the terms of the gospel feast. — That for the married man to have taken his wife with him was out of the question, seeing in that relation they neither marry nor are given in marriage, &c. This discourse created the first suspicion that Richard felt union with the

doctrine of those strangers. Daniel Doty, James McClure, and other forward members took offence and began to cavil at those new ideas; Samuel Rollins, Charles West and others wished to hear more on the subject & the multitude were divided.

The next Sabbath, April 7th, the public meeting was at Turtle creek; the text Titus 11, 11, "For the grace of God, that bringeth salvation unto all men, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

This text, you may be sure, was loud preaching, at such a time, and afforded but cold comfort

to the advocates of the flesh, while he honest hearted were like the bee, extracting honey from every flower.

About this time, families and individuals began to open their minds, and visitants from different places to call upon us, to see what we were about; among the rest John Thomson, Peter Smith (treachere) and others, who came to spy out our liberty and, if possible, entangle us with the yoke of bondage; but their lying tales about the Shakers, and carnal reasoning in support of the flesh, only served to expose their darkness and total ignorance of the way of God

Sabbath April 21st, meeting was held at Calvin Norrells, who then lived on the great Miama,

ten miles from Turkeycreek meeting house and about the center of Orangedale society. At this meeting, Issachar and Benjamin attended. Preaching was in the woods—a wagon served for a pulpit—the assembly pretty large and the text appropriate and interesting—"Art thou he that should come, or do we look for another?" Mat. XI, 3. On this occasion, those strangers and their testimony were publicly exhibited and the inquiry fairly submitted for discussion; and at the close, Issachar was permitted to mount the rostrum and speak for himself; the effect of which was an increase of faith, consequently of opposition. Society meeting in the evening—much zeal and anxiety about the strangers.— Richard 18

advised the people not to be scared, observing, that, if they were good men we should profit by their fellowship; but if they were bad men they would not incline to tarry long among us.

Sabbath, April 28, the general camp-meeting was appointed at Tuttlecreek, which began, as usual on Friday 26. The unusual excitement relative to this scene, from the rumour, that Shakers would be on the ground, is not easily described. Much now depended on brother Richard as regarded the order of the meeting, and the rights and privileges of Believers; therefore, in order that he might be the better prepared to do his duty on the occasion, it was thought proper that he should

previously confess his sins, which was done on 77
Wednesday April 24.

In the meantime, Thomson was arraying his forces for battle and at an early period on Friday took the ground, and began the exercise, preparing to give the Believers a warm reception, as soon as they appeared, and make themselves masters of the encampment. But great was disappointment, when Richard entered the assembly, calmly met the outcry of the multitude and the roaring accusations of his colleagues, and finally, called to order, at the same time announcing his right on the ground and his determination to superintend the meeting and administer the

sacrament as usual: This was done and the meeting conducted according to circumstances. John preached on Friday. pointedly against the testimony, which was followed with a great shout and much glorying in the flesh. — Saturday, it came Richard's turn, — The text was Gal. VI, 14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto world." Sabbath, the feast (which we called the passover) was celebrated; and Monday, the closing address was delivered to the Believers, from ii, Sam. X, 12, "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth

him good." During the sermon, most of the 79
opposition party fled, railing as they went and so
left the despised few, with increasing confidence,
to pursue unmolested the peaceful tenor of their way.

The second Sabbath in May the camp meeting
was appointed at Salem;- most of the Believers
attended where they could see, without a dimming
glass, the state of —

Mista Ren soule who dream of heav'n,
And make their empty boast
Of inward joye and sins forgiv'n,
While they are slaves to lust. But such was the
growing spirit of animosity, enmity and abuse,
that the meeting resulted in a final separation.

Chapter III.

The formation of the Society;

Invisible things, from the creation of the world are clearly seen by the things, that are made; so that we are at no loss to ascertain the purpose of God, when clearly revealed by his works. Whether the Creation of the world mean the production of matter by an Almighty Fiat or the reducing it to order, is not the present inquiry; since visible things have existed, we clearly see, that nothing is made out of nothing, and that one thing is formed out of another, according to the design of the Creator.

In this way every individual and every Society

formed of individuals, has been created, all and each counting their genealogy from a pre-existing visible cause, and bearing the image of its cause in a greater or less degree. This may account for many slight shades of difference in the several societies, in their first setting out; each retaining, more or less of the peculiarities of the society out of which it sprung.

The first Society of Believers, called Shakers, descended from the Friend Quakers, and still retain those virtuous principles, for which that people are distinguished among the denominations.

The several Societies in the Eastern states originated from the Anabaptists, who justly claimed

Their descent from the Heretics of past ages whose virtue and innocence only, rendered odious to their catholic persecutors. This first gospel opening in America, consequently retained and improved the special light, power and gifts of God, with which reputed Heretics, ancient or modern, had been favored: And lastly: The various little communities in the west, descended, in the proper line of order from the Presbyterian Church; and thereby a door was opened through which enlightened and honest souls of the Protestant community might escape and be gathered into the Church of the latter day.

As soon as a majority of our Church session

and an adequat number of members had confessed their sins and subjected themselves to the counsel of their proper head, a society meeting was appointed at the house of David Hill, who lived on the ministerial reserve; this meeting was for the purpose of social instruction, It was held, May 23. 1805.

Elder John (Meacham) opened the meeting with a discourse relating to the union and uniformity of Believers in their economy, dress and deportment, &c. which served as an introduction to the then important point of uniting in worship. We having previously received some private instructions concerning the Believers' manner of worship,

anxiously waited for that point to come on the carpet; at length the good Elder after describing the characters prepared to worship God to his acceptance, granted liberty to all such to unite and go forth in the worship of God. Isaachar pitched up a sleep song, and Elder John and Benjamin (Youngs) began the labor, the young Believers, one after another, uniting in some way, so that a variety of exercises was exhibited, and not without some evident displays of the power of God, particularly in the burning exercise exhibited in a very striking manner by Polly Kimbel.

The Society thus constituted under the special care of the first Eldership, commenced with

one old heaven minister, two ordained Elders, two licensed Exhorters; two practical Physicians and between 20 and 30 respectable members of the great protestant community, who renounced no part of their former religious profession but their sins; and those false doctrines invented to palliate and cover them.

This little company were so far from working the character of apostates from any true religion, that they considered themselves, if faithful, rightful heirs to all the true religion that had ever existed in the Church of God. With this confidence, and fully prepared to encounter all opposition, meeting became public and stated; and we chose,

for a time, to occupy. The old meeting house, where we preached and sang, danced and shouted till the opposing party withdrew and left us in peaceable possession.

The last regular sermon preached in the old house was from 1 Cor XVI, 13. "Watch ye, stand fast in the faith, quit you like men, be strong". After our separate meet commenced and the Society began regularly to increase, all classes found it expedient to resign their former gifts and senses, manners and ways and receive their several gifts and ministrations in order, through the present lead of the Society.

The fields now ripe for harvesting and the laborers so few, it soon became necessary to send forth more laborers, to aid the reapers in gathering and saving

the corp. For this purpose Elder David Darrow, Solomon King, and Daniel Mosely were dispatched from New Lebanon, and arrived here July 29th 1805: from which period, Elder David (as he was called) stood as the first Elder, or Patriarch of the Society in the west; in as much as he had for many years, been Elder in the first family at New Lebanon, he was, most cordially, introduced and recommended, by Elder John, as before him in the knowledge and experience of Church matters, and hence the most profound respect was paid to his gift and counsel, during his administration, especially by all that ever came from the East, as helps in the ministry. Thus (if we may use the figure) the first corner stone of this western apartment of the building was laid, and a glowing zeal excited to see the work go on.

Chapter IV
Foundation of the Church at Union Village
Other foundation can no man lay.

" " " "

The several societies called Shakers (as before observed) sprung out of the several sects of professing Christians; but to suppose that the Church of the United Society holds any affinity to any other Church on earth, would be a great mistake.

Those infant societies, like all other Dissenters, admit, as probationers, all who are disposed to join them: consequently, sinners of almost every class are admitted to certain privileges, conditioned, that they will cease to do evil and learn to do well; and out of such as are faithful to their obligations the Church is increased.

The Society, though the most virtuous on earth, is but a voluntary association; the Church is the building of God, not founded on human volition. It was not of the flesh, nor of the will or wisdom of man that Church relation was first instituted among us; neither was it till the year 1812 that the exhibition was postponed. All the essential parts and vital powers of this spiritual body were regularly born into this western world from the Mother Church independent of any connection with sects or parties.

As God created man male and female, and the male is not without the woman in the Lord; so it became necessary that a Sisterhood from the same Divine parentage, should co operate in forming and establishing

Church-relation, where ever the gospel had had its desired effect. Accordingly May 31st 1806 Eldress Ruth Farrington and those that came with her; namely, Peter Pease, Samuel Turner, Constant Mosely John Wright, and sisters Martha Sanford Lucy Smith, Prudence Farrington, Molly Goodrich and Ruth Darrow, arrived at this place.

In the fall of the year 1805, Issachar returned on foot to New Lebanon, for the purpose of getting money to purchase a farm for the benefit of the Church. The money was got and the purchase made of Timothy Sewel — The money was paid down and the conveyance made to David Meacham trustee of the Church — deed bearing date January 1st 1806.

Elder David and his order abode in Malcom's

family until the 5th of june following. when they moved to their own house bought of Timothy Sewel. and commenced improving the place, after the style and manner of the Church. A frame dweeling house. 40 by 32 feet, was built the ensuing summer: it was laid off in a manner new and singular to young Believers, being equally divided into separate apartments opposite each other, for the equal accommodation of brethren and sisters. This building was finished, and the Elders' family moved into it october 22, 1806.

This family, consisted of old Believers, and which in a short time consisted of eleven brethren and eight sisters, was properly a loving branch of the one Church of the United Society in the East, transplanted and permanently settled in this Western country and containing all the gifts and offices necessary for the support and

increase of the work; and in a short time, this gath-
ering family (sometimes called the Church) began to in-
crease, by single persons of both sexes associating with
them for the benefit of gospel instruction and protec-
tion, which they considered a great privilege; and an
ample consideration for their mutual services in
support of the family. Soon after, the two principal
families of Young Believers, under the temporal care
of Anne Valentine and John Houston, began a general
increase, on the same principles.

Elder John (Meacham) accompanied by John Wright,
set out for New Lebanon, August 19th, 1806, and re-
turned the 27th of November following, with necessa-
ries by the way of Cincinnati, — was conducted home

by Peter and Barabak.

December 5, 1806, Peter Pease, Issachar Bates Malcom Worley, and others went and surveyed Abram Larew's farm; paid for it and took a deed. The convey-ance to David Meacham Trustee.

March 17, 1807, Elder David, Benjamin, and Richard set out to visit the Indians; returned 27th.

April 1st Prudence Farrington was taken sick and deceased the 11th about 4 o'clock in the morning. Funeral next day (Sab.) A. M.

May 21st, 1807, S. E. quarter of Section No. 24 was purchased and the conveyance made to David Meach-am Trustee. In like manner the S. E quarter and the Spinning lot were purchased and conveyed to the united Interest of the Church the next June.

June 15, The Kentucky Revival taken to press.

June 22, Elder David and Eldress Ruth set out on their first visit to Kentucky, accompanied by Solomon, Benjamin, Molly and Ruth Darrow: They returned August 1st.

On the 15th of August 1807, Constant Mosely returned from Wheeler, as convoy to Archibald Meacham, Rachel Johnson, Anne Cole, and Lucy Bacon who were sent from the Church as an increase to Elder David's order. Nathan Kindel came with them, and tarried here till the 14th of September.

August 29, 1807, about 50 Indians here. We are much threatened with being sent to the sword's point for showing charity to the poor Indians;- This threat is by one Samuel Ironsdale a militia captain.

September 2. Mathew Houston, Elisha Hannah and John Woods for home – The Indians departed next day.

September 22, 1807. one hundred acres of land were purchased of Isaac Morris – The deed made to Peter Pease as Trustee for the Church.

The same day, Isaac Parr and Richard set out for Paint Lick – thence, with Mathew Houston to visit the Revivalists at Gasper, – the first time; – Returned December 4th, Joseph Allen from St Lebanon with them. They having met, that morning, in Cincinnati.

September 21, Began to work at the sawmill dam.

October 27, Elder David, Elder John, Daniel, Solomon, and Samuel Turner to work framing the sawmill dam.

October 28th Andrew Brown and family.

arrive (from Straight creek Brown County Ohio)

November 29th, The Elders' barn was fired, soon after the close of daylight; almost every thing consumed that was in it.

June 15. 1808 Commenced printing the Testimony,— The same day, laid the foundation of the meeting— house.— December, 26, The printing was finished.

January 3rd 1809. Constant and Joseph Lockwood set out for the state of New York.

January 4, Elder John, Samuel Turner, Lucy Smith and Anne Cole set out for Kentucky, to make it their home.

January 8th Meeting in the meeting house, the first. January 16th, Benjamin, Issachar, and Richard set out on foot for the Wabash— Returned March 29.

May 26th Constant returned from New Lebanon,

and with him Comstock Belle, Jinny (Hortensey) 97
Goodrich, Mercy Picket, and Hopewell Curtis;
and Joseph Allen who went to meet them at Pittsburg. And all except Jinny, set for Kentucky, June 1st.

August 13th Last night about midnight The house was beset by a band of robbers; ten came in, and a number surrounded the house. — Got but little.

March 27th, 1817, Archibald and Richard set out for Busro, and return May 1st. — June 10, Elias Harlow and William Deming arrive from New Lebanon.

August 27th A great gathering of people today, for the purpose of driving The old Believers from this part of the country — The number supposed to be a Thousand: about 600 under arms — The oppressors have to Rue but little satisfaction.

September 13th, Elias, and William, and Constant

set out for New Lebanon, there to abide.

In February and March 1810, Archibald and James Hodge, Ruth and Salome moved to Busro. And in November following, John Dunlavy's family were moved to Pleasant Hill.

Cumstock, Molly, and Mercy stood in care of the Society at Gasper when Benjamin was stationed there in the fall of 1811 Joseph Allen, succeeded, was stationed there, and Cumstock returned to Pleasant Hill. — Thus the first Ministers being impartially distributed as leads to the several Societies, the way was prepared for the commencement of Church order.

End of Elder Peter's Journal.

Chapter V.
Church-order Established

The gathering of Believers into gospel relation here, as aforesaid, began in the year 1806; and (after the example of the first gathering at New Lebanon) continued to see sport union, for several years, on a verbal agreement. The first written covenant, embracing the act of consecration, was entered into in the year 1810. confirming and legally confirming their mutual agreement to dedicate and devote their persons, services, and property to their mutual support, reserving the Liberty to re- at any time, and redeem the property conditionally devoted.

After six years experience in this manner of living Liberty was granted from the parent Church, for all

who desired the privilege of confirmation, and were deemed worthy of it to sanction, confirm, and establish, forever, their solemn act of consecration; in such a manner that they could never, in future, get up any legal claim to what they had devoutly given for sacred and charitable purposes. This article of final confirmation is, by way of eminence, called the Church Covenant: and whatever may be its peculiar form, it has hitherto been admitted, in any court of justice, as a legal instrument. " " " "

Office Records, - January 14th 1812,
The Elders moved into the meeting house.
January 15, The Church Covenant was signed, and the consecrated interest established, And on the 16th the family (composed of covenant members) was located

in the new house.

The numbers that signed the said covenant were 65 males and 91 females, in all 156 members, who, according to their several gifts and talents, were located in the several houses prepared for their accommodation; and in the course of this year, several points of order were gained. Elder David and Eldress Ruth received the title of Father (David) and Mother (Ruth) and their previous titles descended in order to Solomon and Vincy: Peter and Martha stood first in temporal, and Rachel had the charge and oversight of the Nurses and Taylors.

Elders and Deacons were set in order in each family, without titles or any special nomination.

The principal duty of those family leads was to go forward, in meeting, at meals, &c, to keep order,

and to gain respect and confidence by their good example.

March 4th 1832, The gift was ministered to give the leads of the different orders each his and her proper title in spiritual relation, - that those in the ministry be called Elder and Eldress, such as Elder Mathew (Houston) eldress Malinda (Watts, Isabel Ketchens sister) and the first in care of each family in the Church, to be called Elder brother and Elder sister. To the persons that were nominated were, at the house opposite the meeting house, elder brother Samuel, (Rollens) Elder sister Lucy (Faith, Sally Lamb) at the Brick house, Elder brother Malcom, (Worley) Elder sister Eunice; (Bedle Francis Bedle's daughter) at the South house, elder brother Francis, (Bedle) elder sister,

Charity; (or Peggy Houston) at the Square house elder Brother Robert, (Baxter) elder sister Lois" (Spinning. Francis Bedle's oldest daughter) Until this period, all had free accell to the gift in the meeting house to open their minds and receive counsel.

April 28, 1812; Daniel Mosely, Peter Pease, Lucy Bacon and Hannah Kitchel (Judge Kitchell daughter Isabel Kitchell sister) set out for New Lebanon.

November 10th The Bucks Society arrived here, and remained till March 13th 1814.

March, April and May 1813, much sickness and many deaths, all duly recorded in the sequel.

The following calculations of deceased and

departures will afford a summary view of the 104
various state of the Church, as respects the in-
crease or decrease of members, from January
1812 to January 1830.

Under the first covenant which included a
period of six years and six months, the number
of deceases was four brethren and ten sisters;—
Those who departed, under the name of apos-
tates, were twelve males and one female; in all
14 deceases, and 13 departures; so that out of 156
original signers, there remained 129, who renew-
ed the covenant June 14, 1818.

At this period it was deemed necessary to renew
and amend the covenant, for the better security
of the consecrated interest. This covenant contains

The names of 107 brethren and 151 sisters, in all 105
258, exhibiting an increase of 54 members in what
may be called the first family. In consequence of
various changes and an increase of order, again it
became necessary to renew and confirm the covenant,
as a general and substantial constitution; this was
executed December 31, 1829. At that period, it was
ascertained that the deceased under the preceding
covenant were 13 brethren and 19 sisters, the depart-
ures 24 males and 19 females; the deceases and de-
partures, in eleven years amounting to 75.

This last covenant, embracing only the first order
of Believers, was signed, at the time, by only 91 breth-
ren and 141 sisters, leaving, of the junior class be-
longing to the interest 19 brethren and 24 sisters,

which being added, makes the number exported from one office 278, that is 122 of an increase in this family since it commenced.

As none are admitted into the first family of the Church, but from some other order, equal interest is felt throughout the body for the increase and prosperity of all. The second family, called the West Branch being next in order to the first, the principal events relating to that family are included in our journals; but the ebbing and flowing of the junior order renders it difficult, at any time, ascertain the exact number in the Society, but the number removed out of it, in the course of nature, has been carefully preserved.

Chapter VI.

Memorial of Deceased,

From the year 1805, to 1831.

The doctrine, that Believers never die, has often been grossly perverted, as if they expected to remain forever in these tenements of clay. We were taught, from the beginning, and expected that our bodies would return to dust; but by dying to sin we are redeemed from every penalty of the law, to live for ever unto God. Besides, we expected that the Spirit of Christ would even quicken these mortal bodies so that we should be protected from the common plagues and calamities incident to human nature; all which has been abundantly and (we may say) miraculously realized, particularly in the first

seven years, there being but very little sickness and the deceased of but one adult during that period, in a country town, deemed unhealthy, and the Society consisting of several hundreds.

The decease of Sister Prudence Farrington Mother Ruth Farrington's sister) stands first on the list of mortality, though it was and is believed that for special purposes. "The Lord took her."

"Sister Prudence Farrington departed this life April 11th 1807: aged 30 years, 5 months, 24 days.

I find the following in pals writeing from ancient day book. "Now 1820. Account of the order of our first Elders, that came from New Lebanon, to the state of Ohio. In the year 1805. 1st Elder John Meacham, 2nd Elder Benjamin S Youngs, 3rd Issachar Bates. They started on Newyears day and arrived here on the 22nd of March.

On the 22nd of July of the same year came also three more. 4th Elder David Darrow, 5th Elder Daniel Mosely, 6th Elder Solomon King.

On the next year the last day of May came also nine more. 7th Elder Samuel Turner, 8th Elder Constant Mosley, 9 Elder Peter Peace. 10th Mother Ruth Harrington, 11th Eldress Mary Sanford. 12th Eldress Lucy Smith,

13th Eldress Prudence Farrington, 14th Eldress Molly Goodrich, 15th Eldress Ruth Darrow.

The 15 of August in the year 1804, 16th came Elder Archibald Meacham, 17th Eldress Rachel Johnson. 18th Eldress Anna Cole. 19th Eldress Lucy Bacon.

In the year 1809, came also four more. 20th Elder Comstock Bels. 21st Eldress Hortence Goodrich, 22nd Eldress Hopewell Curtis 23d Eldress Mercy Pickel.

Elder Joseph Allen came in the year 1807 and returned home to New Lebanon in the year 1817. Elder Constant Mosely returned home in the year 1818. with Elder Elisha Harlow and Elder William

Deming who came on a visit to see the Elders and people in Ohio State. Elder Daniel Mosley and Eldress Lucy Bacan returned home to New Lebanon in the year 1812. also Elder John Meacham returned in the year 1818. Elder Peter Pease and Elder Comstock Bell returned home on the 2nd day of May 1820.

Union Village Warren County Ohio, December 19, 1838

On one occasion in the early eighties being in the office where Peter Boyd (then) Trustee was looking over the contents of his pocket book he handed out a little folded sheet of note paper from one a partment therein and said "This was Richard McNemar's last verbal prayer"

Previous to the date shown above (1838) The people belonging to the Church order at Union Village Ohio had not been observing Thanksgiving day in union with the outside world.

Though Believers had days of Thanksgiving set apart by their own choice Rulers from time to time which were devotedly kept in fervent Thanksgiving to God for his protection and manifest

goodness to them in scenes of dried mobbings, angry persecutions, severe privations and needy

Also in their marked out travel of soul under unclouded skies in a new beaming faith encouraging zeal.

But the Tempter may come and throw in his darts confronting on every side, but at each resistance the weaker he grows until the awakened soul can say with Jesus the Christ. "When the tempter cometh he findeth nothing in me", and peace and contentment abides therein.

And again, the sincere and well tried soul might repeat the words of the wise man of old "Although the Figtree should not blossom neither shall fruit be in the vine, the labour of

the Olive shall fail, and the field shall yield 114
no meat, the flocke shall be cut off from the
fold and there shall be no herd in the stalls,
yet I will rejoice, in the Lord, I will joy, in the
God of my salvation, the Lord God is my strength
and he will make my feet like Hyenas feet, and
he will make me walk upon my high places.")

12
Whatever disasters of nature
Upon the believer may fall
His treasure in God's so much greater
He cheerfully smiles at it all
He even by experience discovers
That this is the gospel design
The more that he righteously suffers
By so much the brighter he'll shine

2nd.

The more that the flesh is debased
And mortified down with distress
The higher the soul will be raised
And so much more glory possess
Then where's the foundation for sorrow
So long as my faith I obey
I need not take thought for tomorrow
But just do my duety today

3d

Along the true path of obedience
My feet shall be swift as a hynde
And these are the uppermost regions
That I am concerned to find
Upon these high places I travel
And here I'm secure from the beast
And neither the world flesh or devil
Can injure my soul in the least

Richard McNemar

I now turn back whence departing the subject of Richard M. Stewart's last oral prayer and prefer to state, that a part of the members in the Church order families Mostly the children of the founders of Union Village Ohio were in favor of keeping Thanksgiving day, at the period already mentioned (the year 1830) As the Republican (united) states elsewhere, They being partakers in the benefits and blessings of the same Government the country thereof equal with their brethren and sisters [illegible] in the outside relations of society And the gospel of Salvation besides.

The Fathers and Mothers holding that Believers were a separate people called out from the world and should not be seeking (only where duty required) to mingle in its contagious Babe

of customs and oppressive demands

At this draw back of the senior class, Richard McKenna's advice on the subject being proposed Wm Peter Boyd, and two leading elders of the Church Center family made a visit to Richard. In his light airy room and pleasant surrounding. They found him with opened book and arm on the table by which he was seated midst his leisure enjoyable comforts. The table piled up with books and varied literature and writing materials convenient at hand

When the breathren's mission was fully made known to Richard, he answered their interrogations in the one word "Yea". And continueing on in

immediate prayer talking it over with the case of one reciting a studied page, that he could have done rehearsing a poem. Or either of his visiting friends in the room could have read it in print.

When the prayer so distinctly and impressively spoken was ended, the brethren requested of Richard a copy of his prayer in his own hand writing. Then he turned to his table dipping his goose quill pen into home made ink and tracing his lines on the unruled paper. The prayer waited for and soon reproduced and given to the brethren ready to receive it.

An offering gladly accepted by them.

The prayer Richard wrote for the brethren
now referred to was taken by them to the home
Ministry of Union Village Ohio for their rul-
ing consideration and decision in the matter
of Thanksgiving day as confirmed by Richard
McNemar in his devotional prayer performed
in their presence

Richards production was sanctioned by the
entire Col of the Ministerial order, And recom-
mended it to the Elders and Leaders of the
Church for their discussion and united opin-
ion The brethren who were the bearers still of
the message found nought but approval in
each and all of the Elders and leaders of the

"Furthermore the document was read in Society meeting (which came once in every three months) and was heartily cheered (so to speak) by the clapping of hands throughout the assembly Besides some speaking by one and another in favor of the article read

When I had first seen said Thanksgiving prayer in the office to Ren from Peter Boyd's pocket book and heard concerning its history related by him which I have been trying to tell I then asked Peter to loan it to me to write off a copy therefrom for my self To keep always.

"Be quick in transcribing and bring it immediately back" he emphasized strongly reaching

it out to my grasp and further explaining
"This memorable prayer has been sacredly kept
in my pocket book ever since written by Richard
Mr Stennar and handed to me by himself Believ-
ing it a protection to me And I expect to carry
it with me as long as I live"

I now transcribe from the copy written by me Thus.

Thanksgiving

December 19th 1838.

"Mighty God Father of all mercies we humbly
thank Thee for all Thy goodness and loving kindness
to us and to all the creation to which we are a part,
We bless Thee for our being our preservation and all
the comforts and blessings of life national

social special and individual; but above all
for the gospel of salvation by which we are called
and separated from the nations of the earth to
be a consecrated and happy people to do Thy will
in earth as it is done in Heaven We humbly ac
knowlede Thy gracious Providence in establishing
the free and liberal goverment of these united
States and those just and impartial laws un
der which we are permitted to live according to
our faith and conscience to serve thee with our
bodies and our spirits which are Thine and none
to make us afraid. May we O God learn to
prize and wisely improve these our great and
precious priviliges to Thy honor and glory. our own
comfort and salvation and the good and

benefit of mankind: And considering our-
selves only stewards of Thy manyfold gifts
and blessinge May our hearts be ever open to
relieve the wants of the poor and needy accord-
ing to the abilities Thou hast given that we may
show forth Thy praise not only in word and in
tongue but in deed and in truth by the fruits
of holiness and goodness in our daily lives
and conversation through our Spiritual and
heavenly parents who are one with Thee blessed
forever. world without end Amen.

Richard McNemar

Richard McNemar

"Why was Richard McNemar called Eleazar Wright" Has been a question asked by persons outside of this society along from time to time since its first adoption And up to the date of this year 1903

Inquisitive people are seeming concerned in this circumstance and insist on being advised concerning what motive induced, or, what excuse Richard (McNemar) claimed in changing his name both by uttered words and in the form of written letters Asking the question

"Why should a man of Richard McNemar's known abilities, his honored standing in the world, his influence in Society from his inspiring discourses of the knowledge of God's requirements of man, his brilliant career none other could ever eclipse or hinder his force. Why should a man of such fame hold his name in disgust

" " " " " " " " " "

The writer again and again through periods of time in the years gone by when having listened to the narration incident referred to above (and to those of others as well) each statement varying in formation of words unlike as the featured faces of those explaining the occasion

when the distinguishing name of Eleazar Wright 124
was conferred on Richard McNemar But each
ones recital derived from its original endow-
ment of merited honor led to the same ident-
ical fact, Like the many path "ways to the
woods". The same track of woods to all who ap-
proach the aimed destination. " "
" " " "

Here I will try transferring from memory
to paper an account of a sister who lived in the
house where Richard McNemar was elder in
the family at the time that he went to New
Lebanon by Father David Darrow's appoint-
ment on some business for the Ministry at
Union Village and was enriched with the

enriched with the name, Eleazar Wright.

While Richard was staying in the Trustees office at New Lebanon New York fulfilling his message errand for Father David Darrow, now under notice, Mother Lucy Wright requested the people residing there to have Richard Mc-Lemar brought to her room on a visit before starting back to his home in the West

The visit looked for came to pass in due time, And Richard was ushered into the room of the Ministry sisters, Mother Lucy and her assistant companion in spiritual care, by an office Trustee introducing him as an Author. The brightest of preachers, and now an envoy from the fair Western country then leaving them there and departing.

Richard was hospitably greeted by the two sis-
ters and heartily welcomed into their pres-
ence. After some time had elapsed in
conversation enjoyable to the party.

Mother Lucy Wright then fully made
known to Richard McNemar that her re-
quested desire for a visit with him in her room
before his farewell to New Lebanon for the
Western country was to hear him relate his own
understanding of "Christ's Second Appearing"
as revealed on the earth

" " " " " "

Also his opinion of the manifestations
pervading the wonderful power of the Ken-
tucky Revival Both sisters had read the Book
which Richard McNemar had written

entitled, "The Kentucky Revival" (1807) 129

But each soliciting more information than the one book held on a subject of such mighty and miraculous sway as was irresistably forced on the credence of that strange and bodily display acted out under influence exercised invisible ecstacies that the world had never witnessed before.

This reference to the Kentucky Revival was an acute touch on Richard's sensitive being and whereupon he remarked to the Ministering sisters:

"My first answered question to you concerning that mysterious and renovating power

of conviction to many and turning their hearts on more ardent search after the knowledge of God and his true will And leaders in the camp of Israel were they Of that valliant number of whom we work brothers in our endeavors, Our views analized and investigated to an established conclusion as shown in a note of the book "Kentucky Revival." I now reaffirm the same and repeat it over again at this precious time. As follows,

"In all the annals of past ages, a more memorable event is not to be found than that which is couched in the following document and the facts therewith connected. For a set of

men, at the head of a religious party increasing by hundreds and thousands, all at once, to resign their power, sacrifice their popularity, and disappear from the admiring gaze of their devoted followers, can be accounted for only upon the principle of a Divine agency, so manifest in those days.

"If ever the prophecy of Caiaphas had a just application it certainly was in this case; for it was doubtless, expedient that one ecclesiastick body should die for the people. And let it be never forgotten, that without such sacrifice, on the part of the priesthood, the testimony of "Christs Second Appearing had been sent to this western country in vain.

Wherefore, although it had been ascribed to the eccentric genious of an individual, it may be justly recorded as the Lords doing, and marvelous in our eyes. Richard McBeath

" " " "

When Richard had finished talking over his mentioned note to the Ministry sisters which he had inserted in his book. "The Kentucky Revival" containing foresight of the Millennial of "Christs" Second Appearing" And still in agreement with the same views and opinion as when the said note was first put in print.

Richard then stopped his discourse to hear the sisters opinion of what he had spoken on the subject Mother Lucy had

started for him.

Neither of the Ministry sisters had aught to say themselves. They only wished continuance on the same subject by his delivery. And Rechard began.

With the prophets accounting. The seers. the wise, and the learned amongst devout accounts who by computation of future forecasts in their multiplied summed up dates of coming accurately prove that these are the days (latter) days in in which are predicated. When the "Second Appearing of Christ on earth would be fulfilled

But should I attempt now to explain these calculations in the limited time this

visit extends might be engrossing, and
not not interesting So instead thereof for
further contemplance of Mother's (Lucy) partic-
ular particular subject of my understand-
ing of "Christ's Second Appearing" on earth,
I will quote some items of affirmation on
the same subject just under notice written by
good brother John (Dunlavy towering in
stature and staunch in bodily form and
strong and firm in Spirit) testifying Like
views to those signs of promise in which
we believed were made apparant in the
spiritual outpouring of the "Kentucky

Revival" wherein we both were united as two hand in hand (they were brothers in law their wives were sisters) and went looking up for the Millennium's descent from above.

" " " " "

Items from John Dunlavy's Manifesto.

" " " "

I will place salvation in Zion for Israel my glory.

In the first appearing of Christ in the male, and the second in the female.

And the testimony or prophecy was, That the day of the Lord, or Millenial was at hand, and that that revival would never

cease until that day should commence.

That Christ had come the second time without sin to salvation, and that he dwelt in Anna Lee and was by and in her revealed to those who were look-ing for him.

She is the first believer in the new creation, of all who are saved, as re-ally as Jesus the Lord, here and ours; in the first Father; and that she is co-heirs with him in the honor and glory of our redemption.

" " " " "

Again Richard stopped to hear what his listeners might have to say.

they having evinced the closest attention to his discourse all the way through.

Mother was pleased with the manner in which "Christ's Second Appearing" on earth was portrayed and wishing to hear a continuance of the same subject encouraging to her. And a free conversation commenced of questions and answers there of and throwing much light on Mother's deep searching mind in which her great soul was absorbed in meditation

Then Mother's companion "put in" Let us hear she said about the "Kentucky

Revivals astounding outpouring and
its overwhelming strength in wonderous
attractions, portraying in vision realms
for every opening glimse beginning from a
love on the darkened paths of the wander-
ing souls not come to the sight of the truth
And show us in detail where, in all
these events were you, and what were you
doing, and how you were taking the strange
and marvelous work as an ultimate whole.
Tell us all (both sisters) your experiences
of life as far as you might feel to impart.
Here Mother added "Tell us more than
we can clearly know only from reports

and from remote information may be gathered by different persons not witnessed in that extraordinary work termed "The Kentucky Revival." Except what we have read in your book, "The Kentucky Revival" And for comparison I repeat.

"And thou shalt remember all the way which the Lord thy God led thee, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or not." Moses.

Tell us without any restraint of your

guideings leadeing up to the day in 1820
which you were found (March 22nd 1805)
by the three eastern brethren John
Meacham Benjmin S Youngs and
Issachar Bates in your house in the
midst of your family circle (besides
David Spenning) And who when
having been kindly admitted into the
company present and well entertained
for some length of time; the messengers then,
consent being given, declared their mission
of bringing glad tidings to and Joined unto
whom the great power of the "Kentucky Re-
vival had prepared for the New Revelation
of "Christ" Second Appearing on earth.

you were not ready though at first to
receive the new faith, and faced by the
full self denial required at the cross of the
Saviour acceptable to God and the only a-
vailable terms on which the new faith
could be obtained as a means of salvation
from sin and the nature thereof. You
flinched at the thought of the cross portray-
ed and turned from the image, seeming to
plead that stood near before you, as you were
impressed, and sought for a bargain with God
and vowing your vow as did Jephthah the 9th
Judge of Israel whom his country men
elected for a leader in war against the

Ammonites and of whom somebody has written " " " "

"When Jephthah led forth the armies of Israel
The children of Ammon did wax bold
He vowed a vow to God his Creator
In conquering his enemies what he would do" * * *
" " " " "

Cyclopaedia Records.

"Before he (Jephthah) took the field he made an oath that if he were victorious he would sacrifice to the Lord whatever should first come forth from his house to meet him on his return. He conquered the Ammonites and having returned, his daughter, an only child issued from his house to greet him with timbrels and with dances. It is stated that at

No page 143

"I make you a High Priest in Zion. I give you a new name. I call you Elder Eleazar Right because you understand Mother's gospel right"

"I am delighted with my new name" Richard replied. "But would like to have it one letter longer"

Mother Lucy not seeming to notice Richards request he turned to the other sister and said. "That letter is W. and I will call myself Eleazar Wright"

"You are welcome to add the W letter to our Mother's name, and so becoming another one in the file of her many named Bee," concluded the sister.

And Richard departed with the Trustee. having again repeated to the Ministry sisters his grateful thanks for the happiest visit of his life's remembrance

When Richard McStamar had finished
the business for which he was sent and in preparation for starting on his return home, Brethren and sisters came to his room, again to see him and to hear further words from one so attractive fascinating and withal so inspiring that he drew people to him wherever he went an endowment which he supremely possessed

Now Richard McStamar in his late honored title "A High Priest" in Zion And also in his new name of Elder Eleazar Wright, marching out of the Trustees' Office along to the front yard gate he turned to the large friendly crowd

accompanying him, & and pro passing in bid-
ding a special individual farewell and to
each and to all a happy remembrance and kindest
regard.

Elder Eleazar's horse meantime hitched and equip-
ed for travel, demonstrations were showing in
restless mood, as he eyed through the gathering,
and knowing his owner apart from the rest of
the people.

Now Elder Eleazar must go to his horse and
thus • separating himself from his dear gospel
friends, he takes up his package laid at the gate
unhitches his horse, mounting thereon, adjusted

in saddle with bridle in hand poised in dig-
nified calm attitude But led by his ardent
love for the people, Elder Eleazar rode up to the
fence reviewing the friendly assemblage in the
yard before him, which he was reluctant to leave

Mother Lucy Wright was there, her affable
room mate there, the Ministry brethren there,
the elders lot of the Church family there, and
members thereof, And the Office officials
were there, Glancing their clear pure faces in
the serene clear air. " — " — " —
— " — " — " —

(Again I commence at 147 the page of my sub-
ject under notice of "Why was Richard Mc Lemar called

Elder Eleazar Wright" having Lost two of
my previous pages written in ink)

Now at this period a brother rode up
announcing himself to Elder Eleazar of
being promoted to the honored place of rid-
ding with him to his home in the West
(at Union Village Turtle creek Township
Warren county and state of Ohio) The
brother ranges the head of his horse with
that of Elder Eleazar's horse, and both, wav-
ing a silent farewell. They turned to the road
and were off on the trot. It was a comfort-
ing thought to Elder Eleazar that the brother

beside him in travel was the selected one to accompany him home having had some former acquaintance with him Also his special attendant during his journey sojourn at New Lebanon heights (where Zion is planted And Godliness reigns supreme) Moreover a brother he greatly admired as a pleasant companion and good entertainer.

When these two horsemen arrived at the Center house gate the people came swarming to meet them from the Center house family and the Brick house family as well with joyful expressions of welcome and with a new song just readily coined and sung for the present

occasion of the two brethren appearing
instead of Richard McNemar and his horse
alone as he had departed from home enroute
to the East. When the inspiring song had end-
ed and the greetings of the people were mostly
silenced. The New Lebanon brother then took
Elder Eleazar apart (from his kindred his old
time friends old time friends of the New Light
work His old time friends and members of the
Turtle creek church and all the others who
followed his tracks through thick and through
thin not counting the cost he held in his
matchless affections as no other man ever
could do) to a point facing the crowd in full
plain view and stating that he had accompanied

their highly esteemed and much beloved
brother and elder back in their midst with
the new name of Elder Eleazar Wright.

The brethren and sisters of both the fam-
ilies. the Center house and the Brick
house were generally pleased with the
late new name of Richard McNemar Sr.
there being so many claimants to the
McNemar name Richard McNemar
and Garner McNemar his brother living
in the two first families of the Church
and so near to each other Richard and
jenny the mother had ten in family counting
the colored girl. Garner and Betsy the mother

had eight in family as far as I know
each family had a daughter Betsey each
had a daughter Stoney, each family had
a son Richard. And there was Richard
Pelham, an Elder in the Young Believer
Order. So many Richards by name, and
so many McLemar names made con-
fusion to know which was which and
the people were glad that one of the
Richards had a change of name.

Now I will copy from Richards printed
Hymn Book, Mother Lucy Wrights
funeral hymne Composed by Richar—
McLemar. Then Elder Eleazar Wright

To the memory of Mother Lucy Wright, who deceased.
Feb, 7th 1821, 3 oclock. P. M.

Our Mother has finish'd her work here on earth,
And gone to the mansions of heavenly mirth;
From all mortal sorrows her soul is releas'd,
To share the reward of her labors, in peace.
2. No more to her children can Mother return,
Nor can we call back the good days that are gone;
The years of her mortal existence are told,
And we, in the Spirit, can Mother behold.
3 Her angelic spirit, unfettered from clay,
Will shine forth in glory, in heavenly day
And still our good Mother her love will retain,
And make intercession for those that remain

4 Our Mother's not left us - her spirit is here!
To all good Believers She still will be near,
My mantle (says Mother) shall rest upon you,
If you my dear Children be faithful and true.

5 Her precious example does heaven record:-
Her life was unspotted, devoted to God;
And She was a Mother in Israel indeed;
Her Children felt safety, in follow'ng their lead.

6 In wisdom and patience, in meekness and love,
She pointed her Children to mansions above;
Comforted the aged, directed the youth,
And brought up her Children in virtue and truth.

7. In her lovely footsteps O may we all rise,
And share in the glory that Mother has won.

The law of our Mother we will not forsake
That of her kind blessings we still may partake
& There still is a work here for each one to do
Then let us be faithful till we've travel'd through
Let's cleave to the lead that in Him remains
And through all our dwellings let righteousness {reign

The Pass-over.

Our Mother, it seems, is deceased!
her work, in the body, is done —
That precious bright star in the east
to human appearance, is gone
Released from her cumbersome clay,
and join'd to her life-giving head,

It would be improper to say
That good Mother Lucy is dead.
2. She has no great distance to go,
To find the celestial band,
Whose work and employment we know;
is here in Emanuel land;
And when to that rank she arose,
The fruit of her labors to reap,
We cannot, in reason, suppose
That good Mother Lucy's asleep.
3. When Moses was ready to die,
and gave his successor the key;
"Be valiant my son (was his cry)
and be not concerned about me,

I shall not remain on this hill,
But join the invisible host,
And if thou art faithful I will
be with thee in all that thou dost."

4 When Jesus himself had to go,
to gain a more solid increase,
His uniting spirit did flow,
to fill his disciples with peace;
Methinks he cri'd out with a smile —
"I truly must suffer great pain,
And be out of sight for a while;
but, brethren, I'll see you again."

5 He certainly did not intend
to leave his good friends in distress:

Although he was called to ascend,
and heaven truely to possess;
But to his disciples did say,—
"His body shall quite disappear,
But I shall be with you always,
your spirits to comfort and cheer.

6. His precious good promise how plain!
to doubt it how hateful and mean,
When Jesus the Lamb that was slain,
by five-hundred brethren was seen.
Then souls that were truely a Rest,
have faithfully march'd on their way,
until they have truely brought in
the glory of this latter day.

7 First Mother the gift did revive,
who with her good Children abode,
And proved that she still was alive,
by virtue that constantly flow'd
This pass-over now we must eat
for good Mother Lucy is gone,
But with her we'll certainly meet,
as fast as we grow into one.

Richard McNemar or
Elder Eleazar Wright

[A.959]

SHAKER COLLECTION

Item 348 b

Copy of part of Richard McNemar's journal concerning the death of David Darrow, and other notes

387 Father Davids decease June 27th 1825

This morning (precisely at sun rise) Father David left the body and disappeared leaving his remains as a badge of honor to the virtuous life which he had lived No burning fever nor lothesome disease was suffered to

approach him a moderate cough had been
his constant companion for some years
past but of late it so increased that but
little food would stay on his stomach
which together with his burdens produced
great debility But for the most part he
had soundness of mind and felt great
anxiety for the peace and prosperity of Zion
He would tell us not to be discouraged at
trials for he had encountered many and
had never flinched or been sorry that he was
called of God to obey the gospel
He would exhort us when any of us came into
the room to keep the gospel Keep what I have
taught you Keep peace among yourselves
and the God of peace will be with you
Father was remarkable to the last for hiding
his suffering and making no complaint
Let him feel as he would Once a sister
went into his room when he was under
great sufferings and asked him how he felt
He answered "I feel strong like a man of
God How do you feel"
Father's last days were like his first in
the gospel unwavering and firm in the time
of trial abounding in meekness charity
love patience gentleness and forbearance
by which he sealed his testimony as a man of
God redeemed from all iniquity a perfect ex-
ample of purity and holiness to all his faith-
ful children

June 28 Father's funeral

At two o'clock the funeral commenced and was attended by between four and five hundred Believers The meeting house* was full to crowding After singing a hymn prepared for the occasion Richard (McLean) spoke and after him Elder Issachar (Bolt) and then elder Solomon (King) Richard commented particularly on Psalm 41 III Verily there is a reward for the righteous Verily he is a God that judgeth in the earth He spoke of Father as the everlasting Father the god that should judge as having the spirit of the eternal parentage by which all souls should be judged He spoke much to the purpose and gave a full portrait of Father's sufferings his meekness patience Elder Issachar spoke very pretty in regard to Father's virtues He said he always found him straight he never would turn to the right nor to the left to follow his notions or the notions of any one but made clean work and kept the Gospel pure as he had received it and had always been faithful from the beginning That his faith and confidence was firm and settled That he was in possession of that gift of God to stand as the foundation in the West and plant the gospel and he had done it faithfully and had gone to his rest and (said he) I mean to go to him

* old meeting house now our laundry

Elder Solomon spoke some to confirm what had been said He said he had long long been acquainted with Father and es pecially since he came to their country for twenty years past he had been called as a fellow laborer with him and he power him to be faithful to the gift committed to him He testified that to Father was committed the gift to stand as first lead in this wes tern country and lay the foundation of the order of the Church which he had done as far as he went according to the pattern shown him in the mount as it was given by the revelation of God He was one of the first who received the gospel in America had never been known to flinch from the be ginning no matter what he had to suffer He bore great persecution with first Mother and was endowed with a great share of wisdom and patience of mercy and char ity of fortitude and resolution and had the care of souls from the beginning Much was said to show the foundation was laid in the parentage and that there we had to look

Elder Solomon testified that Father was not gone but would be able to be of more help to this body of people than he had been while under weakness That he was not far off but would continue to be the spiritual lead and protector of this people

We then had liberty to see the corpse which was beautiful in its order beyond description All who spoke of it had to acknowledge that it surpassed any thing of the kind they had ever seen before. Scarcely a trace of old age was perceiveable but the brightness of youth and the smiles of joy painted in every feature The corpse was then closed up and carried by four of the principle deacons and placed on a bier at the door of the meeting house In the street the procession formed Forty young men as carriers in front moved on in solemn march The deacons who were the bearers then took up the bier and moved into the street when the procession moved off. The bier was followed by the Ministry and Elders in front and then the whole company marching four deep two brethren and two sisters They formed a row nearly two hundred yards long The sight was the most solemn and beautiful ever beheld before on this ground Without the least disorder or confusion the procession moved on in slow and solemn march until they reached the grave yard where we found a grave dug to the south and close to the remains of Mother Ruth

When the coffin was let down a solemn and awful feeling seemed to pervade the assembly in taking a last adieu to that vessel of honor that had contained so great a treasure

All were silent until the young men had performed their duty and the bier was placed over the grave Then all the brethren pulled off their hats and Elder Issachar (Bolin) spake and said

"Brethren and sisters we thank you all kindly and especially the Deacons and carriers who have helped to bury the last remains of our beloved parent out of our sight We say we thank you all kindly for the honor you have done yourselves and us May we remember his counsel May we follow his example Amen

The people then formed in the line of march and returned And the scene closed"

W S Lanstead of the following note I will state what Elder Patterson told me about Jenny McKennons day book

Note Inclosed in the above history of Father Davids death funeral and burial was the following letter in a different hand writing from the other

"Copy of a letter to John Dunlavy on the occasion of Father Davids decease

Union Village June 29th 1825

Beloved Brother John

A few weeks ago elder Matthew (Houston) presented me a letter which he had received from you requesting me to answer it as he was about commencing a journey to Warrensville and could not attend to it. I did not think it necessary

at that time to answer it but as matters have turned out it is necessary that the state of things here should be known at Pleasant Hill and being requested by the Ministry to write What I have to communicate would seem to come with propriety as an answer to that important matter on which you justly expressed so much solicitude that is "whether Father David be dead or alive"

Shall I answer that he is dead Say What then Shall I tell you That he is gone This will not do Well I must tell you something about him Will it answer to say that he sleepeth I can hardly feel clear in using this expression but I can say at best he is <u>changed</u> and it now remains to give you as correct an account of this all important change as may be consistant within the bounds of a short letter

As a public minister possessing all the energy necessary to his important office the last acquaintance I had with him was in that weighty labour of reprinting the "Testimony" That clearness of intellect and firmness of constitution which he manifested when you were here in August 1823 he retained as far as I could discover till the 17th of November following On that distressing day he gave us the first evidence that his bodily strength was gone no more to be regained The impression was then admitted by all concerned that his burdens must needs be lightened accordingly he was there

released from his last temporal ~~[illegible]~~ labor that is carrying up his fire wood which he reluctantly resigned But determined to make no reserve to keep nothing back that might be acceptable he continued to exercise his spiritual gift till the fifth of last October, on a journey to Watervliet in company with his fellow laborer his bodily powers totally failed for a time and instead of ministering he had to be ministered to during the visit and with some difficulty we got home again

Every possible pains were taken to recruit and strengthen him and he again recovered a considerable measure of strength which lasted till about Christmas when another visit to Watervliet became necessary As the business was important he determined to go but again he proved inadequate to the task and from the period of his return came under the special care of the nurses His kind and faithful companions in the Ministry willing as far as possible to indulge him in that uncommon resolution which seemed to be burdensome laboured and watched with him till their strength was so far exhausted that help became necessary

Accordingly on the 22 ~~nd~~ of March I was called to assist as a night watch and on the 29 ~~th~~ took a regular stand as an assistant in general From that period but little transpired of which I was not a witness

His appetite at that time was quite gone so that a small quantity of milk punch was his principle sustenance He complained but little of bodily pain or heart sickness an increasing debility was the affection that indicated his approaching dissolution As to his mental powers the greatest fail was in his memory although at times he seemed to have an entire recollection of every occurrence of his past life and could relate intelligently even the transactions of his youth But what was lacking in his powers of recollection was more than made up in his powers of perception

One in particular he observed that it seemed as if he could see every thing in heaven earth and hell in a moment But this gift was not perpetual he was not all the time under those extensive views but subject to every vicissitude that circumstances naturally imposed However in every circumstance he was still good Father David affable to his visitants quick apt and sensible in his remarks rightly dividing to each whatever he felt in relation to their state He requested the pitiful prayers of none but frequently solicited the company of the sweet singers of Israel who often surrounded his bed with heavenly songs with which he was much entertained and refreshed On such occasions he generally spake as if he were in heaven saying

that he wanted nothing better that such gifts were sweeter than any temporal good He was rarely lacking for good counsel to those who visited him particularly young people exhorting them to be faithful and hold fast that which they had received Thus he continued gradually declining and the animal fluids stagnating in defiance of all natural means to the contrary until it began to issue in an unusual disposition to sleep This was the nature of the case about the 20th instant which in a few days brought on a periodical exacerbation of the disease In those paroxisms which occurred about every twelve hours his pain was exquisite each seeming to indicate that it must be the last but unaccountable as it appeared nature seemed unwilling to yield while there remained one fibre susceptable of pain But eventually the crisis came Sabbath the 26th The setting sun seemed to whisper "The end has come Behold it has come" Notice began to circulate The doors were unlocked and free access to all his friends to come and behold the man and take at least a parting look of the beautiful tabernacle about to tumble into ruins Beautiful I call it not that I would have any man's person in admiration but it seemed that the innocent beautiful spirit in those last moments shone with a peculiar brightness Through every

feature Numbers attended in solemn si-
lence coming and going while the watch
doubled and trebled stood at their post The
paroxisms now became violent with but short
intervals At three in the morning all were
awake and attention The lungs sunk under
the pressure of the phlegm The warning rattle
had sounded its last The limbs assumed a
fixed position a stillness reigned over the
whole frame The only remaining symptom of
life was a moderate exertion of the breath
which lessened as regularly as the vibration
of a pendulum The last assistance was to turn
him with his face towards the door and as he
turned his countenance assumed an appear-
ance more than mortal his eyes wide open
with a peculiar smile expressive of the most
pleasing sensibility He continued a few
minutes without groan or struggle catching
his breath shorter and shorter till a perfect
stillness invited eldress Rachel to close
his eyes which she was enabled to do with
composure having for the past hour exhaus-
ted in floods of tears the sorrows of her afflic-
ted soul Thus the scene closed on Monday
June 27th 11 precisely at Sunrise or by the clock
thirty eight minutes after four

What followed may not be so interesting
to detail I need only remark that all parts
of the funeral were attended with the most
perfect decorum Elder Solomon on whom the

principle burden fell Through almost exhausted with long fatigue conducted matters with unexampled wisdom and discretion and eldress Rachel and sister Eunice (Sering) bore their part of the burden in a manner that justly merited the respect of all And good Elder Issachar who was early notified and arrived about six in the evening and took his full share in the duties of the scene His presence and aid have been a special strength and comfort to the Ministry and to us all The hour appointed for the funeral was two oclock on Tuesday The corpse was put into the coffin and placed in the lower part of the meeting house about nine and between nine and ten was visited in order by the children then by the aged and infirm who were unable to attend the funeral It still retained an unsullied aspect free from any appearance of pron or wrinkle It was judged that a stranger would not have judged the person to have exceeded forty — though seventy five and six days was his age And what was remarkable from the time he was laid out till he was put under the ground there was not the least smell of a corpse about him The meeting began at two the speaking filled up about an hour and a half The house was filled with Believers of all orders including about thirty brethren and sisters from Watervliet ⁂ { Now 1905 Frank J Bates lived at West Mills

⁂ It appears that elder Issachar was on some mission at Watervliet at this period and these thirty came with him

The procession was solemn and beautiful
forty bearers in front four to relieve every forty
steps four deacons attended the bier then the
Ministry next the Elders and then the long
train of brethren and sisters in order four deep
computed at about five hundred After the in-
terment the dismission was delivered by elder
Isaachar thanking the assembly and partic-
larly the deacons and bearers for the respect
they had shown the Ministry and the honor
they had done themselves in decently interring
the remains of our beloved Father whose coun-
sel may we never forget and whose example
may we ever be careful to follow Amen

After which all returned in order to
their respective homes

This letter being especially intended for the
information of the Ministry it is hoped that
its coming through this medium will be no
umbrage to its acceptance It would have been
desireable could the matter have been direct
from our Ministry but as so many burdens
and calls necessarially demand assistance
doubtless the matter will be readily excused
and better information patiently waited for till
a more convenient season.

Farewell — from — Richard⁂

⁂ Richard McNemar

Father David's decease June 27th 1825

This morning (precisely at sun rise) Father David left the body and disappeared leaving his remains as a badge of honor to the virtuous life which he had lived. No burning fever nor loathsome disease was suffered to approach him a moderate cough had been his constant companion for some years past but of late it so increased that but little food would stay on his stomach which together with his burdens produced great debility But for the most part he had soundness of mind and

felt great anxiety for the 2
peace and prosperity of Zion.
He would tell us not to be
discouraged at trials for he
had encountered many and
had never flinched or been
sorry that he was called
of God to obey the gospel
He would exhort when any
of us came into the room to
Keep the gospel Keep what
I have taught you Keep peace
among yourselves and
the God of peace will be with
you
Father was remarkable
to the last for hiding his
suffering and making no
complaint let him feel
as he would.

Once a sister went into his room when he was under great suffering and asked him how he felt. He answered "I feel strong like a man of God. How do you feel"

Father's last days were like his first in the gospel unwavering and firm in the time of trial abounding in meekness charity love patience gentleness and forbearance by which he sealed his testimony as a man of God redeemed from all iniquity a perfect example of purity and holiness to all his faithful children

June 28th Father's funeral
At two o'clock the funeral
commenced and was attend
ed by between four and five
hundred Believers (Shakers)
The meeting house now our
Laundry (now 1913 renters horse
stable) was full to crowding
After singing a hymn pre
pared for the occasion Richard
(McNamar's) Richard spoke
and after him Elder Isachar
(Bates) and then Elder
Solomon (King) Richard com
mented particularly on
Psalm 58 11 Verily there is
a reward for the righteous
verily he is a God that judg
eth in the earth He spoke

of Father as the everlasting
Father the God that should
judge as having the Spirit of
the eternal parentage by
which all souls should be
judged He spoke much to
the purpose and gave a
full portrait of Fathers suf
ferings his meekness patience
&c
Elder Isaacson spoke very pretty
in regard to Father's virtues He
said he always found him
straight he never would turn
to the right nor to the left to
follow his notions or the no
tions of any one but made
clean work and kept the
Gospel pure as he had

received it and had always been faithful from the beginning. That his faith and confidence was firm and settled That he was in possession of that gift of God to stand as the foundation in the West and plant the gospel and he had he had done it faithfully and had gone to rest and (gaidly) I mean to go to him"

Elder Solomon spoke some to confirm what had been said He said he had long been acquainted with Father and especially since he came to this country for twenty years last he had been called as

a fellow Labourer with him
and he knew him to be faith-
ful to the gift committed to
him He testified that to
Father was committed the
gift to stand as first lead in
this Western country and lay
the foundation of the order
of of the Church which he had
done as far as he went accord-
ing to the pattern shown him
in the mount as it was given
by the revelation of God He
was one of the first who received
the gospel in America had
never been known to flinch
from the beginning no
matter what he had to suffer
He bore great persecution

with first Mother and was endowed with a great share of wisdom and patience of mercy and charity of fortitude and resolution and had the care of souls from the beginning Much was said to show the foundation was laid in the parentage and that there we had to look. Elder Solomon testified that Father was not gone but would be able to be of more help to this body of people than he had been while under weakness That he was not far off but would continue to be the spiritual lead and protector

of this people
We then had Liberty to see the corpse which was beautiful in its order beyond description All who spake of it had to acknowledge that it surpassed any thing of the kind they had ever seen before Scarcely a trace of old age was perceivable but the brightness of youth and the smiles of joy painted in every feature The corpse was then closed up and carried by four of the principle deacons and placed on a bier at the door of the meeting house In the street the procession

formed. Forty young men as carriers in front moved on in solemn march. The deacons who were the bearers then took up the bier and moved into the street when the procession moved off. The bier was followed by the Ministry and Elders in front and then the whole company marching four deep two brethren and two sisters. They formed a row nearly two hundred yards long. The sight was the most beautiful and solemn ever beheld before on this ground. Without the least disorder or confusion the procession

moved on in slow and
solemn march until they
reached the grave yard
where we found a grave dug
to the south and close to the
remains of Mother Ruth
When the coffin was let down
a solemn and awful feeling
seemed to pervade the as
sembly in taking a last
adieu to that vessel of honor
that had contained so great
a treasure All were silent
until the young men had
performed their duty and the
bier was placed over the grave
Then all the brethren pulled
off their hats And Elder
Issachar (Bates) spake and
said

"Brethren and sesters we
Thank you all kindly and
especially the Deacons and
carriers who have helped to
bury the last remains of our
beloved parent out of our sight
We say we Thank you all
kindly for the honor you
have done yourselves and us
May we remember his coun-
sel May we follow his exam-
ple Amen"

The people then formed
in line of march and re-
turned And the scene
closed

Copy of a letter to John Dunlavy on the occasion of Father David's decease.

Union Village Ohio

June 29th 1825.

Beloved Brother John

A few weeks ago Elder Mathew (Houston) presented me a letter which he had received from you requesting me to answer it as he was about commencing a journey to Warrensville and could not attend to it. I did not think it necessary at that time to answer it but as matters have turned out it is necessary that the state of things here

(Warrensville Northumon)

Should be known at
Pleasant Hill and being
requested by the Ministry
to write What I have to com-
municate would seem to
come with propriety as an
answer to that important
matter on which you
justly expressed so much
solicitude that is "whether
Father David be dead or
alive"
Shall I say that he is dead
Nay, What then shal I tell
you That he is gone This
will not do Well I must
tell you something about
him Will it answer to say
That he sleepeth I can hardly

feel clear in using this expression but I can say at best he is changed and it now remains to give you as correct an account of this all important change as may consistant within the bounds of a short letter

As a public minister possessing all the energy necessary to his important office the last acquaintance I had with him was in that weighty labour of reprinting the Testimony That clearness of intellect and firmness of constitution which he manifested when you were here in August 1823 he retained

as farar I could discover till the
17th of November following On
that distressing day he gave
us the first evidence that his
bodily strength was gone no
more to be regained The im-
pression was then admitted
by all concerned That his
burdens must needs be lighten-
ened accordingly he was then
released from his last tem-
poral labour That is carry-
ing up his pine wood which he
reluctantly resigned But de-
termined to make no reserve
to keep nothing back that
might be profitable he con-
tinued to exercise his spirit-
ual gift till the fifth of last

on a journey to Watervliet in company with his fellow laborers his bodily powers totally failed for a time and instead of ministering he had to be ministered to during the visit and with some difficulty was got home again

Every possible means were taken to recruit and strengthen him and he again recovered a considerable measure of strength which lasted till about Christmas when another visit to Watervliet became necessary as the business was important he determined to go but again he proved inadequate to the task and

from the period of his return came under the special care of the nurses His kind and faithful companions in the Ministry willing as far as possible to indulge him in that uncommon resolution which seemed to be burdensome laboured and watched with him till their strength was so far exhausted That help became necessary

Accordingly on the 22nd of March I was called to assist as a night watch and on the 29th to R a regular stand as an assistant in general From that period but little transpired of which

I was not a witness His appetite
at that time was quite gone
so that a small quantity of milk
punch was his principle
subsistance He complained but
little of bodily pain or heart
sickness an increasing debility
was the affection that indica-
ted his approaching dissolu-
tion As to his mental pow-
ers the greatest fail was in his
memory although at times
he seemed to have an en-
tire recollection of every
occurrence of his past life
and could relate intelligently
even the transactions of
his youth But what was lack-
ing in his powers of recollec

tion was more than made up
in his powers of perception
Once in particular he observ-
ed that it seemed as if he
could see every thing in Heav-
en earth and hell in a mo-
ment But this gift was not
perpetual he was not all the
time under those extensive
views but subject to every vicis-
itude that circumstances
naturally imposed However
in every circumstance he
was still good Father David
affable to his visitants quick
of wit and sensible in his re-
marks rightly dividing to
each whatever he felt in
relation to their state

He requested the faithful
prayers of none but frequent
ly solicited the company of
the sweet singers of Israel
who often surrounded his
bed with heavenly songs with
he was much entertained and
refreshed On such occasions
he generally spake as if he
were in heaven saying that
he wanted nothing better than
such gifts were sweeter than
any temporal food He was
rarely lacking for good
counsel to those who visited
him particularly young
people exhorting them to be
faithful and hold fast that
which they have received

Thus he continued gradually declining and the mineral fluids stagnating in defiance of all natural means to the contrary until it began to issue in an unusual disposition to sleep. This was the nature of the case about the 28th Instant which in a few days brought on a periodical exacerbation of the disease In those paroxisms which occurred about every twelve hours his pain was exquisit each seeming to indicate that it might be the last but unaccountable as it appeared nature seemed unwilling to yeald while there

remained one fiber susceptible of pain But eventually the crises came Sabbath the 6th The setting Sun seemed to whisper "The end has come" Behold it is come" Notice began to circulate The doors were unlocked and free access to all his friends to come and behold The man and take at least a parting look of The beautiful tabernacle about to tumble into ruins Beautiful I call it not that I would have any man's person in admiration but it seemed that The innocent beautiful spirit in those last moments shone with a peculiar brightness

through every feature Numbers attended in solemn silence coming and going while doubled and trebled stood at their post The paroxisms now became violent with but short intervals At three in the morning all were awake and attention The lungs sunk under the pressure of the phlegm The warning rattle had sounded its last The limbs assumed a fixed position a stillness reigned over the whole frame The only remaining symptom of life was a moderate exertion of the breath which ceased as regularly as the vibration

of pendelum The last assistance was to turn him with his face towards the door and as he turned his countenance assumed an appearance more than mortal his eyes wide open with a peculiar smile expressive of the most pleasing sensibility He continued a few minutes without groan or struggle catching his breath shorter and shorter till a perfect stillness invited Eldress Rachel to close his eyes which she was enabled to do with composure having for the past hour exhausted in floods of tears the sorrows of her afflicted soul Thus

The scene closed on Monday June 27th precisely at Sun rise or by the clock thirty eight minutes after four. What followed may not be so interesting to detail. I need only remark that all parts of the funeral were attended with the most perfect decorum Elder Sol mon on whom the princi ple burden fell though almost exhausted with long fatigue conducted mat ters with unexampled wis dom and discretion and Eldress Ration and sister Eunice (Sering Elder Samuels Serings daughter) bore their part

of the burden in a manner that justly merited the respect of all. And good Elder Isaachar who was early notified and arrived about six in the evening and took his full share in the duties of the scene. His presence and aid have been a special strength and comfort to the Ministry and to all. The hour appointed for the funeral was two o'clock on Tuesday. The corpse was put into the coffin and placed in the lower part of the meeting house about nine and between nine an ten was visited in order by the children then

by the aged and infirm who were unable to attend the funeral It still retained an unsullied aspect free from any appearance of frown or wrinkle It was judged that a stranger would not have judged the person to have exceeded forty Though seventy five and six days was his age And what was more remarkable from the time he was laid out till he was put under the ground there was not the least smell of a corpse about him The meeting began at two the speaking the speaking filled up about an hour and a half the house was filled with

Believers of all orders in-
cluding about Thirty brethren
and sisters from Watervliet -
The procession was solemn
and beautiful forty bearers in
front four to relieve every forty
steps four deacons attend-
ed the bier then the Ministry
next the Elders and then
the long train of brethren
and sisters in order four deep
computed at about five
hundred After the inter-
ment the dismission was
delivered by Elder Isaac Bar-
(Bates) then being the assem-
bly and particularly the
deacons and bearers for the
respect they had shown

the Ministry and the honor they had done themselves in decently interring the remains of our beloved Father whose counsel may we never forget and whose example may we ever be careful to follow Amen.

After which all returned in order to their respective homes.

This letter being especially intended for the information of the Ministry it is hoped that its coming through this medium will be no umbrage to its acceptance It would have been desirable could the matter have been direct

from our Ministry but as so many burdens and calls necessarially demand assistance doubtless the matter will be readily excused and better information patiently waited for till a more convenient season.

Farewell — from Richard.

(Richard McNemar)

[redacted]

P.S. Dr. J. P. MacLean (See page 1st of the foregoing article.)

The letter that I promised to copy for you that Richard McNemar wrote to John Dunlavy at Pleasant Hill Ky. about Father David Darrow's

death. Last sickness etc. I found in Abigail Clarke treasured collection of old papers selected and preserved from the rag room deposit by her when sorting and bagging the rags for the paper mill her faithful charge. "For over thirty years" she said and which she willed to me on her death bed (a little sad full.)

An fine written leaves pinned together I found Titled "From Jenny McNamara's Journal.

And followed by a statement of Father David Barrow's funeral burial etc. Then

Then followed by a copy of
the letter written by Richard
McNemar concerning Father
David's last sickness death &c
to John Dunlavy at P. Hill Ky

It was in the year 1875
when I would occasionly rum-
mage through the little chest
and compile certain happen-
ings and events which thought
should be reserved. That I
came across the said document and
took it to Clarissa Patterson
who was reputed as knowing
about and remembering every
incident which had occurred
in the Church since its first
planting in Turtle creek Ohio
(now Union Village Warren Coun-
ty Ohio

Clarrissa to Ring the document in her hand knew at once all about it. She said that Jenny McNemar (the mother of Richard McNemar's children) learning that Richard was to write a letter to John Dunlavy requested Address Rachel to let her know when the letter was finished, as she wanted to copy it in her day book before it would be sent away in the mail.

Jenny obtained the letter and copied it in her journal Thus perpetuating its precious existance to the present time (1905)

Clarrissa said that the statement of Father David's funeral & burial etc in the written document in her hand was Jenny McTiernan's production

Susanna C Liddell May 12th 1908

(Copied from Mc Kenars Journal)

death bed. (A little chest
bed)

On fine written leaves pinned together

I found titled

"From Jenny McNamara's
Journal"

And followed by a statement
of Father David Dawson's
funeral burial etc. Then
followed by a copy of the let-
ter written by Richard
McNamara concerning
Father David's last sick
Dunlavy at Pleasant Hill
death etc to John

It was in the year 1875
when I would occasionally
rummage through the
little chest and compile
certain happenings

Here ends R Mc's letter to J Dunlavy

R. 21. W. C. Otis May 1905

P.S. Dr J P MacLean (see page 1st of the foregoing article)

The letter that I transmitted to you for you that R McNamar wrote to John Dunlavy at Killbuck about Father David Devore's death last sickness etc. I found in Abigail Clark's treasured collection of old papers selected & preserved from the rag room deposit by her when sorting & bagging the rags for the paper mill her faithful charge "for over 30 years" she said, & which she willed to me on her death bed

1

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Jenny obtained the letter and copied it in her journal Thus perpetuating its precious existence to the present date May 12th 1905

Susanna C Liddell
Union Village
Warren Co Ohio
May 12th 1905 I copied the document under notice from my own copy of 1875

certain happenings
and events which I thought
should be reserved. That I
came across the said docu-
ment and took it to Clarissa
Patterson who was reputed
as knowing about and re-
membering everything
that which had occurred in
the Church since its first
planting in Turtle creek
Ohio (Now Union Village
Warren Co Ohio.
Clarissa taking the doc-
ument in her hand knew
at once all about it She
said that Jenny McKeenan
(the mother of Richards
children)

Mr I P McLean

Dear Sir,

I would like to re-
peat to you, as well as I can
what Ruth told me concerning
the Author of "Lines in Verse
about Shakers" etc, That he
was a teacher in some high
branch of Education in Eng-
land, His wife dyeing, He
came to America with remain-
der of his family, Was treated

Two bright Little girls
When they had grown up
The youngest of the two be-
came dissatisfied and
went away to Dayton Ohio
he she was under age he
went after her, She would
not return, feeling it his
duty to protect her, He took
up a school, and kept her
under his care, He lived a
in Dalton Respected
citizen, Died.

Friday May 29th 1908, I find
out of its rightful place
The account of Father Arndt
Darcon's death and burial.
I took it out of its proper place
to make a copy from, when I was
at the North family waiting for
a Pamphlet, In the winter of 1903
And now I fear that if I try to
replace it, I might make some
mistake, And so I leave it for
Trustees fingers to replace
Its right preceding page is 399.